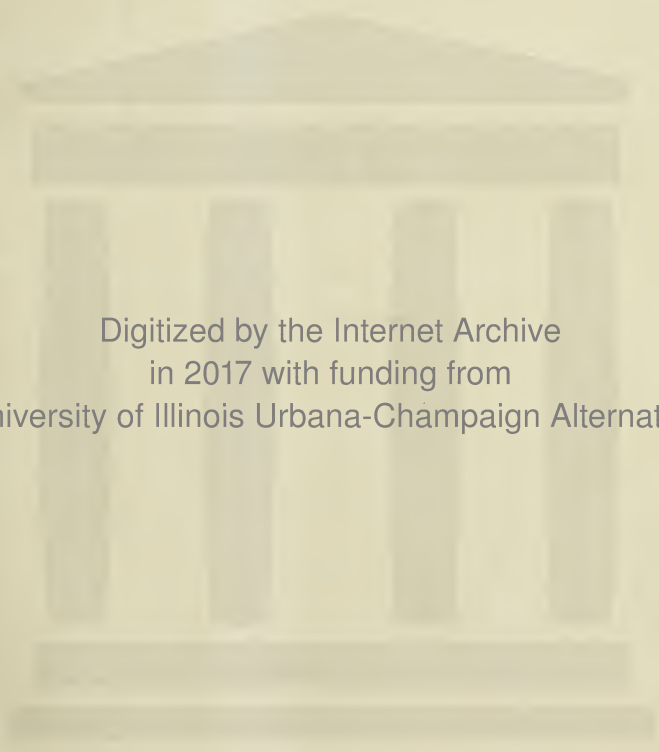


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THE
CHURCH OF PEACE AND TRUTH.

Discourse

*Delivered in the Town Hall, Guildford, on the 14th of August and
9th of October, before the*

GUILDFORD PROTESTANT ASSOCIATION,
AND OTHERS.

The Mayor, JOSEPH HAYDON, Esq. in the Chair.

BY THE REV. JOSEPH SIDDEN,
CATHOLIC PASTOR.

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THE GUILDFORD PROTESTANT ASSOCIATION AND OTHERS.

The Mayor, JOSEPH HAYDON, ESQUIRE, in the Chair.

BY THE REV. JOSEPH SIDDEN,
CATHOLIC PRIEST.

“PEACE BE TO YOU!” I beg of you to regard my appearance here to-day as a christian peace-offering—an humble attempt to heal unhappy divisions on religion, and to bring to your minds and hearts a blessing, of which the sweetness “surpasseth all understanding”—“the peace of God.” Not the peace, or rather the dead calm of indifferentism, but the energetic, the world-converting peace of union in truth: for, the real christian peace-offering can be God’s truth alone—the one true religion. Kindly and wisely “bear with me a little,” my friends and fellow-countrymen, and study that which I am about to address to you: humble yourselves profoundly, “God gives his grace to the humble:” raise your minds to heaven in fervent prayer, “Ask and ye shall receive:” preserve an upright intention and benevolent heart; ready to follow truth wherever it may lead; and you may reasonably hope, that the grace of God will set your judgments free from the mistakes in which education or other circumstances have, innocently perhaps, involved you.

Consider, that one distinctive mark of true Christianity must be a tendency to *unite* the minds of men, not to divide them; to unite their understandings in the firm belief of the same religious doctrines, as well as their hearts in a charitable love for one another. Receiving one faith and obeying one law, we might reasonably hope that our merciful and good God would exalt us to a much higher degree of grace with Him, and of salutary influence with our fellow-creatures. Remember how large a portion of the world still “sits in darkness and in the shadow of death.” Luke, i. 79. There are perhaps 500 millions of men on earth who do not believe in Christ! Reflect on this fact, and on the dreadful miseries implied in it; miseries of mind and body, in individuals, in families, and in whole communities; evils so horrible, that the sight of them, as they now exist in many pagan countries, would cause you to weep with compassion. With reference to this, reflect again, how often are public assemblies held in various parts of England, sometimes in this town, how many laborious speeches are made, what large sums of money are collected for the conversion, as it is said, of heathens and unbelievers. But is it not true that the Englishman who would become instrumental in spreading the blessings of Christianity among the Pagans of Eastern, and the Ma-

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hometaus of Western Asia, should first adopt principles exalted above all the disputes so prevalent among some people called Christians in North-western Europe. Christ will hardly obtain credit abroad, while his professed followers are divided at home. Can the confusion of discordant sectaries, contradicting and discrediting each other, gain respect and admiration and love from strangers, so as to extend the limits of christendom? Is a common design likely to be attained without unity of spirit and operation? Can dominion be given to "a kingdom divided against itself?" Luke, xi. 17. Is not *union* strength, and division weakness? Does not the Apostle reckon heresies and sects in the same list of crimes with adultery, murder, and idolatry. Galatians, v. 19, 20, 21. Does he not again "beseech christians, by the name of our Lord Jesus Christ, that they all speak the same thing, and that there be no divisions among them; but that they be perfectly joined together in the same mind, and in the same judgment." 1 Corinthians, i. 10. And now, what is the actual condition of fifty millions of those who call themselves christians? I will purposely take a Protestant account, and it shall be but short. I give it you in the words of two or three English Protestant clergymen of distinction, whose writings I happen to have at hand. "Our church," says the Rev. Mr. Gleig of Wingham near Canterbury, and now of Chelsea, "Our (*Anglo-protestant*) church is in the situation of a kingdom divided against itself. . . . How can it be expected," he asks, "that a God of perfect order will forward with his blessing the operations of men who thus set all spiritual authority and ecclesiastical subordination at defiance?" (*Letter to Sir E. Knatchbull, Bart.*) "The violent followers of Calvin," says the Hon. and Rev. Mr. Perceval, Rector of East Horsley, (in his 'Christian Peace Offering,' a copy of which was sent to me by the author), "teach monstrous impious and antichristian doctrines."—"Baptists," says the same Protestant clergyman, "oppose christian charity, and show a want of faith in God's fatherly affection by denying baptism to infants."—"Independents," he says again, "are alien from the spirit of true Christianity; they break christian unity and thwart the express wishes of our Saviour."—"Sectarians," he continues, "in addition to their various errors, are wandering about like wilful sheep, and having deserted their true and lawful shepherds, have submitted themselves to self-chosen and self-appointed guides, and would therefore have been considered by the whole Church of Christ for the first 1500 years to have excluded themselves from the body of the church Catholic;"—"without a bishop, there is no church." "The Anglican clergy," says the Rev. Mr. Gleig, "differ greatly among themselves on numerous important points of doctrine. . . . the Evangelical party differ in no respect from the Methodist Whitfield . . . yet they would not so far forget what is due to the clerical character, as to acknowledge the right claimed by Methodist preachers of administering the sacraments, because it is a fundamental principle of our Protestant church, that episcopal ordination is necessary to confer the sacerdotal character. . . . episcopacy was established by Divine authority." "The tendency of the Bible Society," says the Rev. Mr. Perceval, "is, it seems to me, to sap the vital principles of Christianity."—(*See Mr. P's "Reasons why I am not a member of the Bible Society."*) "In England," he says, "the infidelity of the Unitarians has spread its noisome influence to the ruin of the unhappy souls who are drawn within the snare of that fatal heresy. Christianity in Germany has been sapped to its foundation by the Rationalist system." "On the Continent, among Protestants,"

declares the Protestant Rev. Mr. Tattersall, "scepticism and infidelity have subverted the pure doctrines of the Gospel." "In fine, as to the Protestant sects, let christian love," says Mr. Perceval, "melt and subdue that implacable spirit of hostility which they bear to the Roman Catholic Church, our Mother Church and their's; and prevail upon them to imitate her in the apostolic purity of her christianity. Persons may be forgiven," he adds, "if they think that there is something else besides the difference in religion which excites this fierce and deadly hatred against the Church of Rome....(also,) language cannot convey sentiments of fiercer hatred, than some of the petitions of the Protestant Dissenters have expressed against the Established Church."—(Peace Offering, page 123, &c.)

Such is the description given by these Protestant clergymen, and by many more, of what they call christendom. And will the hundreds of millions of Gentiles be converted to such a distracted system, (or rather systems), as if it were, "The one fold of the one Shepherd?" Or *can* the Protestant principle ever produce a better state of things? In other words, can unity be the effect of a disuniting cause? No, certainly. And unless professed Christians, renouncing the principles of private interpretation, shall all agree to listen to the Church as to God speaking *by* the Church—to hear and obey the great body of Bishops succeeding the Apostles, and joined in communion with him who succeeds the Apostle Peter—to believe this venerable body, *not* as making *new* articles of faith, but declaring the *old*; *not* as producing human inventions or even announcing new divine revelations, but as gradually through successive ages when dangerous disputes arise, judging with the judgment of the "Holy Ghost," interpreting the original revelation without error, and, with God's authority, proposing in clearly defined articles the doctrine first made known by Christ and the Holy Spirit, eighteen centuries ago; and, by the same, ever since preserved in the Church. Unless, I say, men thus hear God speaking to them, *as he promised* to speak, "not obscurely in parables and proverbs, but plainly"—teaching "the unlearned and the unstable" in a way accommodated to meet the wants of human nature—if, I repeat, men will not agree that God is, ever since our Saviour's days, teaching by his ministers in *this* manner—then we must expect that self-conceit, human error, blindness leading blindness, diabolical delusion, fanaticism, harrassing disputes, tormenting doubt, or careless indifference, and deathlike infidelity, will pervade what is called christendom.

To shew further how necessary is the return of all christian sects to the bosom of unity as a preliminary step towards the extension of the christian religion, I will introduce an example, partly by altering and adapting to my purpose some sentences from the writings of an illustrious prelate. Let us suppose then that an honest Hindoo, or Chinese, or Mahometan, has been reading a Bible given to him by some agent of the "Society for the diffusion of the Gospel in foreign parts," or of the "British and Foreign Bible Society," or the "Church Missionary Society;" he has reflected, he has prayed, and finding himself unable to settle his mind on the following points, determines to consult certain persons called missionaries, who have lately arrived with a fresh importation of ill translated and corrupted Bibles,* under the protection of the British army, or some mercantile

* "I could shew you from various Reports of the Bible Society, and from the acknowledgment of its members, that many versions, after having been diffused among the natives of countries to be converted, have been necessarily withdrawn, on account of the absurdities, impieties, and innumerable errors

company. To them therefore he goes and enquires—What Scripture am I to consider as the true one? for, amongst the different sects, there are, I observe, very different Scriptures. The Scripture of the Catholic Church contains many books not admitted by the Anglo-Protestants; that of the latter contains some portions not admitted by the Lutherans; and that of the Lutherans many not admitted, I hear, by Unitarians. Again, the Scripture says, “Hear the church, and he that will not hear the church, let him be to thee as a heathen.” *What church did Christ, in this passage, command us to hear? Or, how are we to hear it?* The Scripture says, “All nations are to be taught to observe all things that Christ commanded, and he that believeth not shall be damned.” What doctrines are we commanded to believe under pain of damnation? The Scripture says, “He who believeth and is baptized shall be saved;” and, “unless a man be born again of water, and of the Spirit, he cannot enter the kingdom of God.” Do these texts teach that baptism is necessary to salvation? Our Saviour ordered his Apostles to “baptize in the name of the Father, of the Son, and of the Holy Ghost.” Is the use of this form in baptism essential to its validity? Christ said to his Apostles, “Whosoever sins ye shall remit, they are remitted to them; and whosoever sins ye shall retain, they are retained.” Does this commission constitute the Ministers of religion the authorised agents of heaven in the remission of some of the consequences of sin? Is it commanded, when we have sinned, to have recourse to their ministry; or may we safely trust to a mere private repentance? Is confession of sins necessary; or, is it safe to omit it? The Scripture says, “Unless you eat the flesh of the Son of Man and drink his blood, you shall have no life in you:” and, “He that eateth me, shall live by me.” What are we by these words, in plain truth, required to eat and drink? The Scripture says, “Swear not at all: neither by heaven, nor by the earth, &c.; but let your speech be yea, yea; nay, nay; for whatsoever is more than these is of evil.” Does Christ here forbid all taking of oaths?

No one will deny that an honest and sincere man, reading his Bible, may find a difficulty on these and many other points, which the Bible alone is not able to remove. He distrusts the infallibility of his own judgment; he resolves to consult those who call themselves christian teachers and ministers. But alas, he finds that they are not agreed among themselves; he cannot follow their doctrines; for they are opposite and contradictory on almost every point. As easily might he travel north and south, east and west, at the same time, as believe and disbelieve the doctrines they will teach him. There is the Lutheran minister from Tanjore, and the Baptist from Serampore, the Wesleyan minister and the Independent from Calcutta, the Scotch Presbyterian from Madras, and the Anglo-Protestant High Church and Low Church ministers from Benares, &c. &c. When our enquirer puts his questions to them, he has *yes* and *no* on every subject. He is told that it *is*, and it is *not* necessary to hear the parliamentary church of England; that certain doctrines are and are not required to be believed under pain of damnation; that baptism is and is not necessary to salvation; and that he may and may not omit the confession of his sins. On the nature of the Eucharist he will hear a dozen contradictory systems. One man cries out, “it is with me you must go, if you

which they contained.” Besides, “for the Bible to be the Rule of faith, it cannot be sufficient even that men should really possess and read it; but they must surely be able to comprehend it.”—*Dr. Wiseman, Lecture 2nd, page 44, &c.*

would be secure." "And why must I go with you?" "Because my religion is according to the Bible." "No," says another, "come with me, for mine is according to the Bible, and his is not." "Go with neither," says a third, "but come with me, for neither of their systems is conformable to the Bible, but mine is." "No," says a fourth, "they are all wrong, and I am right; behold the Bible!" So says a fifth,—so says a fiftieth. And what can our enquirer do? Can he follow them all? Impossible. Can he settle their disputes? Alas! he cannot remove his own doubts. Shall he leave his soul to hazard and remain inactive? This is too awful a decision. Probably he will think it wise to say to the assembly, "Gentlemen, I thank you for your good intentions towards me and my country. I regret that I cannot follow the advice of you all, because it is contradictory, nor adhere to the decisions of some of you without condemning the rest. Leaving you, therefore, as I found you, I will first try if more consistent advisers are to be met with, and if not, I suppose I must remain as I am. With your example, gentlemen, before my eyes, I should indeed be madly presumptuous to attempt privately to judge of the meaning of Scripture for myself, in expectation of discovering with certainty the doctrines, the duties, and the constitution of the true religion. Every sect which has made the attempt has been declared to have failed by all others engaged in the same pursuit. So that, judging even from your decision, not a single instance of success is to be found, and consequently if I were to succeed, I should be the first; and *even then* the secret of my good fortune would be concealed from me; I could never know with certainty that I had really succeeded. Whatever may be the divinely appointed rule for leading sincere enquirers to the true doctrines of revealed religion, it must be one which unites all those who adopt it in the belief and profession of the same doctrines as essential. But, the maxim of each individual judging of Scripture and teaching himself, has a result directly the reverse of unity: it is the prolific parent of all discordant and contradictory sects, divided and sub-divided without end, of which you, gentlemen, are so many living proofs. To say that you have not each been *sincere* in judging of Scripture would be to calumniate: to say that Christ established as the principle of belief that which to the sincere enquirer was to prove a source of illusion, would, according to you, be blasphemy. Again, when legislators publish a code of laws for the government of a people, they declare it to be intended as such; they are careful to include in it all the leading branches of internal polity, to arrange the different articles under distinct heads, to select terms the best adapted to express their meaning, and to exclude whatever is irrelevant to the subject. But, of what do your Scriptures consist? Of a number of separate tracts written by different persons, and on different subjects, not one of which purports to have for its object to point out the articles which are to form the belief of the christian. In the Old Testament you have the creation and the deluge, the history of the chosen people from their origin to the captivity of Babylon, the sacred hymns used in the service of the Jews, and a collection of prophecies respecting the fate of Judea and the neighbouring countries, the birth and sufferings of the Messiah, and the establishment of his church. All these tracts, of course, to you are useful and highly venerable; but not one of them can be considered as forming a rule for the belief and discipline of christians. In the New Testament, you have four accounts of the life and death of Christ, the history of some events which followed his resurrection and ascension, and

some letters written by five of the Apostles, to different persons and on different occasions: there were some other apostolic letters, it seems, which are lost. Of course these writings claim your veneration, and deserve under due circumstances, your pious perusal. They are records of the actions of Christ, and of the sentiments of his Apostles on several interesting subjects. But what evidence is there that any of them separately, or that the whole collection together, contains all things whatsoever Christ taught and commanded his Apostles, and commissioned them to teach and command their disciples? Would not the Holy Spirit, had the Scriptures alone been designed to be the rule of our faith, have in some part of them directly informed us in plain and easy words, what are the essential articles of the christian belief? Again, if the private study and judging of Scripture by each individual was and is an *essential* part of Christianity, 'why do we never find any precept given to the Apostles to disseminate the Scriptures after having them translated into all languages?' Besides, is it probable that Christ would establish that, as the only rule of faith, from the use of which the greater part of Christians would *necessarily* be excluded? How were men, ignorant of the art of reading, to examine the Scriptures and judge and determine on all the articles of the christian creed? Did Christ appoint for the illiterate any guide in the way of truth and salvation? If he did, it could not be the Scripture. What then was it?—A *blind* guide? or an *unerring* one? Again, what security have I, who can read, that the book which has been put into my hands is the real Scripture? Am I to rely on the title-page, or on the word of the secretary of your Bible Society? It is evidently a translation. But who were the translators? Were they equal to the task? Honest? Unprejudiced? Of all this I know nothing; and yet, till I am satisfied on these heads, I may, for aught I can shew to the contrary, be reading the conjectures of men for the word of God, and reverencing the errors of the translator for the dictates of eternal truth. Moreover, to increase my perplexity, different readings I find are given by different copies, of which some favour the pretensions of one of your sects, and some those of another. In fine, you tell me that Christ teaches a man not to believe any doctrine which he cannot expressly discover for himself in the Bible; and yet this, the first article of your creed, is not to be discovered there. Indeed, something like the very contrary of it may be learnt from the Bible itself. 'Brethren stand fast, and hold the traditions which you have been taught whether by *word* or by our *epistle*.' (2nd Thessalonians, chap. 2, verse 14.) 'Hold fast the form of sound words which thou hast *heard* of me in faith.' (2nd Timothy, chap. 1, verse 13.) And again: 'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' (2nd Timothy, chap. 2, verse 2.)

"Again, gentlemen, you have no evidence to shew that even the very existence of those writings called the New Testament is essential or necessary to true religion. From the date they bear, it is certain that Christianity existed before them. Christ wrote no part of them, nor commanded them to be written; they owe their existence to the circumstances in which the writers happened to be placed, as they themselves inform us. I have read your Bible: I find there no command addressed by Christ to the Apostles to write a code of belief for his followers, no hint that such a code is contained in the Scriptures, no declaration that it is the duty of each christian to enter on a course of biblical studies to fix the articles of his creed. But I find much to a very different purpose. I find that, 'in

the Scriptures,' among which Paul's Epistles in particular are specified, 'there are things hard to be understood, which are wrested by the unlearned and the unstable (or unfixed) to their own destruction,' (2nd Epistle of Peter, chap. 3, verse 16.) I find the commission given to the Apostles not to write, but to teach all nations, with a promise that Christ and the Holy Spirit of Truth would abide with them all days, even to the consummation of the world. (Matthew, chap. 28, verse 20; and John, chap. 14, verses 16, 17.) I find that it is the duty of others not to teach themselves, but to be taught; I find a church that is for ever to consist of teachers and disciples; of teachers commissioned by God himself, and by God himself protected from all danger of ever teaching falsehood for truth, or vice for virtue; and of disciples upon whom the duty of being taught is enforced by the sanction of reward and punishment, by the promise of salvation to him who believeth, and of condemnation to him who believeth not. (Mark, chap. 16, verse 16.) To conclude, I had heard, gentlemen, that the English do not follow the religion of Brahma, nor of Boodh, nor of Mahomet, but of a person called Christ, and I wished to learn what doctrines Christ required men to believe, what religious and moral duties he commanded, and what means he instituted for handing down his religion correctly to after ages. Your Bible was given me: I read it: it left me full of doubts about a multitude of matters. I came to consult you as missionaries from Christendom, and, instead of removing my doubts you have added to them, and shocked me more than ever by your systematic contradictions and endless disputes. Reason tells me that whatever were the doctrines, the duties and the regulations established by Christ, if he had wisdom, goodness, or even common sense, they must have been such as were consistent with each other. They cannot have been contradictory doctrines, conflicting duties, inconsistent regulations, or their author deserves nothing but contempt. Thus, if Christ be wise and good, he cannot have taught both that he is and that he is not God, nor can he have commanded and forbidden himself to be worshipped as God. He cannot have taught that he is really present in the Eucharist and that he is really not; nor can he have both commanded and forbidden himself to be worshipped in the sacrament. He cannot have taught that infant baptism is both necessary and not necessary, useful and useless. He cannot have taught that his ministers have power from him to forgive some of the consequences of sins, and that they have not that power; nor can he have commanded men to confess their sins, and left them at liberty not to do so. He cannot have taught that baptism is necessary for salvation, and that it is not necessary. He cannot have made a collection of writings the sole rule of faith as explained for himself by each individual, and at the same time have appointed the pastors and teachers of his church a living rule of faith, and obliged all to learn their christian doctrines and duties from them. Gentlemen, it is not possible to incorporate myself with you: you are not 'one body,' nor have you all 'one spirit.' (Ephesians, chap. 4, verses 4, 5.) I must try whether more united and consistent guides are to be found: if not, I remain as I am."

This example, my beloved friends and fellow countrymen, will, I hope, enable you, in some measure, to conceive the dreadfully antichristian effect of protestant principles among heathen nations abroad. Christianity and its Divine author slighted and disgraced!—Paganism and all its horrid consequences perpetuated! Effects of the same kind, as is well known to reflecting observers, result from protestantism nearer home, and have con-

tinued to flow from it since its first appearance in the sixteenth century: indeed, these effects were witnessed, as well as foreseen and foretold, by Luther, the first protestant, and his associates, when it was too late. They are now visible enough in the north-west of Europe, and in a portion of North America:—fanaticism, deism, atheism,—melancholy doubt,—and the wide-spreading folly of indifference as to all preparation for eternity. What avails national greatness without individual happiness? Now, if the cause of these evils be continued, the effects may increase to an indefinite degree, and continue to plunge thousands into vice of every kind, despair, madness, suicide, and all misery, temporal and eternal. Is not the only remedy a general renunciation of private conceits, and a return to Catholic Unity; for one distinctive feature of a Catholic mind is to prefer the general sense of the great body of the church to what might otherwise be one's own private sentiment. Melancthon, the most learned and least unamiable of Luther's companions, with inconsolable grief discovered this, three hundred years ago. If the authority of the Pope and of the Bishops whom succession had established was not restored, he foresaw that "discord would have no end, and would be attended with ignorance" of true religion, and "all kinds of evils:" Book 4, Ep. 196; and Arts. of Smalkald.

The experience of three centuries has since proved that the protestant sects can never be really united with each other until they cease to protest against the church that preceeded them, by returning to the principle and practice of universal communion with St. Peter's successor. That great man, the celebrated Grotius, though educated a protestant, declared that, without this, no common agreement could possibly be hoped for, and he heartily wished to see the end of schism.—(See Discussion of Rivetus' Apology.) With him agrees the learned Thorndyke of Westminster, and King James I, who, in spite of a protestant education, in his speech to parliament, anno 1603, says, "I acknowledge the Church of Rome to be our mother church." "And in his premonition to monarchs" he says, "Let the Bishop of Rome, in God's name, be the first bishop among all bishops, and chief of the bishops, so that it be no otherwise but as Peter was chief of the Apostles." What more is required? "A great many of these controversies," says the Protestant Archbishop Bramhall of Armagh, "are kept on foot either out of prejudice or pride, or want of judgment, or all together." The Hon. and Rev. Mr. Perceval of East Horsley, speaking of the separation of Catholics and Protestants, calls it, "One of the largest and most hurtful wounds which the body of Christ has ever received:" and again, "the rent in the garment of religion, which has so long given its enemies cause to triumph,"—(Peace Offering, pages 9 and 157.) "In the points of merits, justification by works, assurance of salvation, the nature of Faith, &c." (says the patriarch of English Dissenters, Mr. Baxter, in his life penned by himself,) "the misexpressions of Catholics, and their misunderstandings of us, with our mistakings of them, and inconvenient expressing our opinions, hath made the difference in these points to appear much greater than they are, and in some of them it is next to none at all. Alas, at first it would disgrace any doctrine with me, if I did but hear it called Popery and Antichristian; but I have long learnt to be more impartial, and to know that *Satan can use* even the names of Popery and Antichrist against the truth." In fine, let us hear the Anglo-Protestant Dr. Thorndyke. "It is out of love for the reformation," says he, "that I insist on such a principle as may serve to

reunite us to the church of Rome; being well assured that we can never be united with ourselves otherwise; and that not only the reformation, but our common *christianity will be lost in the divisions, which will never end otherwise.*"

Can that principle, I now ask with confidence, the principle of private anti-catholic and anti-traditional interpretation of Scripture, from which these contradictions and divisions flow, be a principle that Christ introduced into his church? or, is it not rather "an enemy that hath done this"? Doth not Christ declare that "every kingdom divided against itself is brought to desolation, and a house divided against a house falleth"? Would Christ therefore, "Wisdom" itself and "Prince of peace," occasion his *own* kingdom to be divided against itself? Would he bring into his church a rule or principle of division? And can a church which maintains or allows such a principle be *Christ's church*? Again, is not Christ, (the architect of his church,) a *wise* builder? And does he not say that while it is the part of a "foolish builder to build his house on sand, which occasions its fall,—the wise builder buildeth his house on a rock, and that it falleth not *because* it is built on a rock."—Matthew vii. 24 to 28.

I will now return to the example which I brought to shew the unedifying and destructive effect of that principle which supposes Christ to abandon his Teaching Church (the "city seated on a hill," "the light of the world," as he calls it,) to be tossed to and fro by every wind of doctrine, by the powers of darkness, and the uncontrolled influences of human errors and passions. The same example will serve to shew how, while the Protestant principle according to its own advocates tends to pull down, if it were possible, that which Christ built on a rock, and to disperse it for ever in inconsistent fragments, or at the best to rebuild in another style and on sand, some few scattered stones of the sanctuary;—while, I say, it is the melancholy occupation of our separated brethren, to shake and tear asunder, and destroy, and to put together nothing securely,—the church from which they went out remains firmly fixed in her ancient, distinguishing principle; namely, *the Unfailing Unity and Universality of True and Holy Religion, taught, commanded, and administered with God's authority, by the legitimate Successors of those to whom Christ originally revealed it.* I believe there is a Church ever Holy, ever Catholic. "I believe in the Holy Catholic Church." (Apostles' Creed). Faithful to this principle, a million of Catholic Pastors from the four quarters of the globe, if asked, what are their *terms of communion*? what are the duly proposed *Articles of Faith*? would all give consistent and equally comprehensive answers to every enquirer. Thus they exert a consolidating, uniting, and edifying power; since the individuals, families, cities and kingdoms that hear and obey them, instantly become alike to each other in Articles of Faith, in Moral doctrine, and in Church government. Thus united as the sheep of *one fold*, and the members of *one body*, they may consistently proclaim themselves to be the faithful disciples and messengers of *one* Divine Master; and reasonably hope to be received as such by heathen nations. Consolidated into one mass, their attractive power is great upon those that are without. "Being made perfect in one, the world may know that God has sent them." John xvii. 18, &c. If therefore, in my former example, the Chinese or the Hindoo, instead of consulting the disagreeing and varying ministers of Protestant political and dissenting christianity, had proposed his questions to Cath-

olic Bishops or Priests, whether Secular or Regular, European, African, American or Asiatic, how differently would he have been received ! One universal *Yes*, or one universal *No*, would resound from all sides. “ Such is the doctrine,” one and all would exclaim, in words like these of the judicious and experienced Bishop Baines, “ such is the doctrine which we have received from our forefathers in every age ; we give it to you as we receive it. It has been believed by the whole Catholic Church *at all times, and in every country*. What other proof can you require of its truth ?

“ If, doubting the truth of these assertions, he asks, what proof do you give me that your doctrines have been thus believed ? the whole assembly will with one voice reply, “ the page of history is open before you : the Church, of whose faith we are the guardians, has existed 1800 years ; its extent from its first complete establishment has been always nearly what you now behold it ; the belief of such a body could never be a secret, nor undergo a change without the knowledge of the world. Its bulk is too vast to be the sport of every wind. It must be an earthquake shaking the world to its centre, that can shake the foundations of such a Church. Shew us then, in the pages of history, the time at which the Catholic Church did not believe as we do ; and shew us the time, when, forgetful of their sacred trust, the whole Catholic Church, Bishops, Priests, and People, conspired to alter or permit the alteration of any received article of faith.

“ Who would not consider the most valuable treasure secure, which could not be opened without the joint application of a thousand keys, kept by a thousand honest and honourable men in different countries of the world ? Would not the owner of that treasure always feel assured, that, if ten or twenty, or even a hundred of these men, seduced by some local or personal motive, should, in violation of all principle, conspire to rob him, the remaining nine hundred would refuse their concurrence ? Would he not feel that a general combination so wicked, so dishonourable, and so extensive, was repugnant to the nature of things, and morally impossible ? It is more impossible still, that the Bishops of the Catholic Church, believing as they do that it is a deadly crime to suffer a change in any article of revealed religion ; bound, as they are, by the most solemn promises, and by every principle of honour, honesty, and religion, not to admit such change ; separated, as they are from each other, by distance of place, and influenced, as they ever must be, by opposite temporal motives, should unanimously conspire to betray their sacred trust, and succeed in hiding their perfidy from the world.

“ If such an event has taken place, the clearest records cannot be wanting. It is impossible that doubt can exist of the public, the notorious, the melancholy fact. Let these clear and undoubted records be brought forward, and not only will we give up our claims to your confidence, but we will dissolve ourselves as a body and abandon for ever the Church, which in consequence of her change God himself must have abandoned.”

Let us now hear in another form the same infallible testimony of the Holy Ghost respecting the Christian Church. My Protestant friends, consult your Bibles, and with your own eyes convince yourselves, and be converted again to unity. In the Old Testament, Christ’s Church is prophetically described as follows :—

Genesis ; chapter 12, verse 3.—“ God said unto Abraham, In thee shall all families of the earth be blessed.” And again, chapter 22, verses

16, 18. "By myself hath I sworn, saith the Lord, that in thy seed shall all the nations of the earth be blessed."

Isaiah; chapter 7, verse 14.—"Behold a Virgin shall conceive, and bear a son, and shall call his name Immanuel;" ("which being interpreted, is, God with us." Matthew; chapter 1, verse 23.

Isaiah; chapter 9, verses 6, 7.—"Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of Hosts will perform this."

Micah; chapter 4, verses 1, 2, 7.—"In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: . . . and the Lord shall reign over them in mount Zion from henceforth even for ever."

Psalms 72, verses 5, 7.—"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. . . . They shall fear Thee as long as the sun and moon endure, throughout all generations,"

Isaiah; chapter 59, verse 21; chapter 60, verse 11; chapter 35, verse 8; chapter 54, verses 9, 10, 13, 17.—"This is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. . . . Thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the gentiles, and that their kings may be brought. . . . And an highway shall be there, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. . . . For as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. . . . And all thy children shall be taught of the Lord; and great shall be the peace of thy children. . . . No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

Daniel; chapter 2, verse 44.—"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. . . . it shall stand for ever."

Ezekiel; chapter 37, verses 24, 26.—"David my servant shall be king over them; and they shall all have one shepherd: they shall also walk in my judgments, and observe my statutes and do them. . . . Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and I will set my sanctuary in the midst of them for evermore."

In the New Testament, Christ's Church is thus introduced and described:

John; chapter 1, verses 1, 3, 6, 7, 8, 14.—“In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without him was not made any thing that was made. There was a man sent from God whose name was John: the same came for a witness, to bear witness of the Light: he was not that Light, but was sent to bear witness of that Light. And the Word was made flesh, and dwelt among us, and we beheld his glory.”

Luke; chapter 1, verses 26, 27, 28, 30 to 35, 37 to 43, 46 to 50, 55.—“The angel Gabriel was sent from God to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And the angel said to her, Hail thou that art highly favoured, the Lord is with thee: Blessed art thou among women. Thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered, The Holy Ghost shall come upon thee; and the power of the highest shall overshadow thee; therefore that Holy thing that shall be born of thee shall be called the Son of God. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. And Mary arose, and entered into the house of (the priest) Zacharias, and saluted Elizabeth (her cousin). And Elizabeth was filled with the Holy Ghost: and she spake out with a loud voice and said, Blessed art thou among women; and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden; for behold from henceforth all generations shall call me Blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation....As he spake to our fathers, to Abraham, and his seed for ever.”

Luke; chapter 2, verses 6 to 11, 13, 14, 51.—“And the days were accomplished that she should be delivered; And she brought forth her first born Son. And there were in the same country shepherds, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. And the angel said, Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and in earth peace, good will to men. And Jesus dwelt at Nazareth with his Mother and Joseph, and was subject unto them.”

Matthew; chapter 3, verses 1, 2, 5, 6, 13 to 17.—“(And when Jesus was thirty years old), in those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Then cometh Jesus to be baptized of him. But John said to

him, I have need to be baptized of thee and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus when he was baptized, went up straightway out of the water: and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

John; chapter 1, verses 15, 29, 32, 34 to 37, 40, 41, 42.—“ And John bare witness of him, and cried, saying, This was He of whom I spake: Behold the Lamb of God, which taketh away the sins of the world! I saw the Spirit descending from heaven like a dove, and it abode upon Him: and I saw, and bare record that this is the Son of God. Again, the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. One of the two that followed Him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona: thou shalt be called Cephas, which is, by interpretation, a stone.”

Matthew; chapter 10, verses 1, 2, 3, 4, 5, 7, 12, 14, 15.—“ And Jesus called unto him twelve disciples. Now the names of the twelve apostles are these: The first Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas, and Matthew the publican, James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus, Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go, Preach, saying, The kingdom of heaven is at hand. And when ye come into an house, salute it: and whosoever shall not receive you, nor hear your words, Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.”

Matthew; chapter 16, verses 13, 14, 15, 16, 17, 18.—“ And when Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the son of man, am? And they said, Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered, and said, Thou art the Christ, the Son of the living God. And Jesus answered, and said unto him, Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, that *thou art Peter*;* (which word Peter, like Cephas, signifies a rock,) and

* “ The name Peter signifies a *rock* ;” (says the learned Dr. Wiseman;) “ for in the language spoken by our Saviour, not the slightest difference exists, even at this day, between the name whereby this Apostle or any one bearing his name, is known, and the most ordinary word which indicates a rock or stone; (in Syriac *Kipho*). Thus the phrase of our Redeemer would sound as follows to the ears of his audience: ‘ And I say to thee that thou art *a rock*.’ Now see how the remaining part of the sentence would run in connexion with the preamble: ‘ and upon *this rock* I will build my church, and the gates of hell shall not prevail against it.’ This Apostle now called Peter, is thus declared to be the rock upon which will be founded a church that is to be for ever impregnable in consequence of its foundation; like the house of the wise builder, spoken of

upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

Matthew; chapter 17, verses 1, 2, 3, 4, 5.—"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them, Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord it is good for us to be here. While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him."

John; chapter 20, verse 21.—"Jesus said to the disciples, Peace be unto you: as my Father hath sent me, even so send I you."

Luke; chapter 10, verse 16.—"He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."

John; chapter 17, verses 18, 19, 20, 21, 22, 23.—"Christ saith to his Father, As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified through the truth. Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

Luke; chapter 22, verses 31, 32.—"And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

John; chapter 10, verse 16.—"Jesus saith to the Pharisees, Other sheep I have, the Gentiles, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd."

John; chapter 21, verses 15, 16, 17.—"So when they had dined, (after Peter's miraculous draught of fishes,) Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto Him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, lovest thou me? He saith unto him, Yea Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon,

by Christ; Matthew vii., 24, 25. To give a new name had been the means occasionally used by the Almighty, of denoting an important event in the lives of his servants, when he rewarded them for past fidelity, by bestowing upon them some signal pre-eminence. It was thus that he altered the names of Abraham and Sara, Jacob," &c.—See Lecture 8th: *On the Supremacy of the Pope*, by Nicholas Wiseman, D.D.; Professor in the University of Rome; Foreign Member in the Royal Society of Literature; Corresponding Member of the Royal Asiatic Society.

lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto Him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

Matthew; chapter 28, verses 19, 20.—And Jesus coming to the disciples, spake unto them, saying, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world."

Mark; chapter 16, verse 16.—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

John; chapter 14, verses 16, 17; and chapter 16, verse 13.—"And Jesus said to the disciples, I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the Spirit of Truth....He dwelleth with you, and shall be in you....and he will guide you into all truth."

John; chapter 20, verses 22, 23.—"Jesus breathed on the disciples, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Matthew; chapter 18, verses 17, 18.—"Christ saith to the disciples, If thy brother shall neglect to hear the Church, let him be unto thee as an heathen....Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven."

Matthew; chapter 5, verse 14.—"Ye are the light of the world. A city that is set on a hill cannot be hid."

Acts; chapter 1, verses 15, 22, 26; and chapter 2, verses 1, 4, 14, 38, 41, 42, 46, 47.—"And in those days, (after the ascension of Christ into heaven,) Peter stood up in the midst of the disciples and said, One must be ordained to be a witness with us of his resurrection.—And the lot fell upon Matthias; and he was numbered with the eleven apostles.—And when the day of Pentecost was fully come, they were all filled with the Holy Ghost.—And Peter standing up with the eleven (in Jerusalem), said unto the people, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; then they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers:—with one accord....and the Lord added to the Church daily such as should be saved."

Acts; chapter 4, verses 8, 32; and chapter 5, verses 14, 15, 16, 17, 29.—"Then Peter, filled with the Holy Ghost, preached unto the rulers of the people....and the multitude of believers were of one heart and of one soul.—And believers were the more added to the Lord, multitudes of men and women: Insomuch that they brought out the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits: and they were healed every one. Then the high-priest—and the Sadducees were filled

with indignation.... And Peter and the Apostles answered and said, We ought to obey God rather than men."

Acts; chapter 19, verses 10, 11, 12, 18.—"All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. And many that believed came and confessed and shewed their deeds."

Acts, chapter 15, verses 7, 22, 23, 28.—"When there had been much disputing, Peter rose up and said, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.... Then pleased it the Apostles and elders with the whole church to send chosen men of their own company to Antioch.... and they wrote letters to them after this manner—It seemed good to the Holy Ghost and to us," &c.

Romans; chapter 1, verses 1, 5, 6, 7, 8.—"Paul, a servant of Jesus Christ, by whom we have received grace and apostleship for obedience to the faith, among all nations, for his name: among whom are ye also the called of Jesus Christ: To all that be at Rome: beloved of God, called to be saints: Grace to you and peace. First I thank my God, through Jesus Christ for you all, that your faith is spoken of throughout the whole world. God is my witness that I make mention of you always in my prayers. I long to see you that I may impart unto you some spiritual gift," &c.

Ephesians; chapter 5, verses 24, 25, 26, 27, 29.—"As the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that it should be holy and without blemish.... No man ever yet hated his own flesh; but nourisheth and cherisheth it even as the Lord the church."

Ephesians; chapter 4, verses 11, 14, 15.—"Christ gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

1st Timothy; chapter 3, verse 15.—"The church of the living God; the pillar and ground of the truth."

The foregoing description of Christ's Church was inspired by the Holy Ghost. Let us now read a contradictory description: inspired by *what* spirit shall we call it? surely not the same "Spirit of Truth." Turn to the 35th Article of Religion in the Protestant Book of Common Prayer, an article there said to be agreed upon by the newly appointed Protestant Archbishops and Bishops in the year 1562, for the establishing of consent touching *true* religion. This 35th article is as follows:—"The second book of Homilies, the several titles whereof we have joined under this article, doth contain a godly and wholesome doctrine.... and therefore we judge them to be read in churches by the ministers diligently and distinctly that they may be understood of the people." And now turn to the Book of Homilies, Peril of Idolatry, part 3, where you will find the *Church described* in the following words:—"Laity and clergy, learned

and unlearned, all ages sects and degrees of men, women and children of whole Christendom have been at once drowned in an abominable and damnable idolatry; and that for the space of eight hundred years and more, to the destruction and subversion of all good religion universally !!!”

Such are the two contradictory descriptions of the Christian Church. The first is a Catholic description: (for your convenience I here express it in the words of your own version of Scripture.) It is the description, which Catholics have always and every where (“semper et ubique”) received and claimed as applicable to the church throughout the whole of its duration, beginning from the life-time of the Apostles. The second is a Protestant description, expressed in the words of the first Protestant Archbishop of Canterbury, Thomas Cranmer, in the year 1547, when the Homilies were first forced upon every parish church in England and Wales, and the Bishop of Winchester, who wrote against them, was imprisoned. (See Wilkins, Collier, Strype, &c. quoted by Dr. Lingard in his History of England.) Similar to this is the description of God’s church given by the other founders of Protestantism, as their apology for going out from all Christendom: “Primò solus eram:” “At first I was alone,” says Luther, (preface to his works.) “A toto mundo discessionem facere coacti sumus,” “We have been obliged to renounce the communion of the whole earth,” writes Calvin. (*Epis.* 114.) “The truth (by which you are to understand the Protestant religion) was both unknown and unheard of, when Martin Luther first came to the knowledge of the gospel,” says Jewell Protestant bishop of Salisbury. (*Apology*, book 4, c. 4.) “In times past no religion but the Popish had place in the church,” says Whitaker, (*Con.* 4.) And Tillotson, a Protestant Archbishop of Canterbury, says, that before Luther’s days “Popery had subdued her enemies on every side, and Antichrist sat securely in possession of his kingdom.” (*Sermon* 49.) Napier and other Protestant leaders even carry back the subversion and total disappearance of religion beyond the first Council of Nice. Thus is laid the foundation of Protestantism in an asserted destruction of Christ’s Church for many ages, a victory of damnable idolatry over true religion so complete, that not one man, woman, or child possessed the principle of spiritual life during more than eight hundred or a thousand, or twelve hundred years. Had Christ then built his house on a rock to secure it from falling: if not, was he a *wise* builder? The Eternal God, the Three adorable Persons have solemnly promised and even sworn, that Christ’s Church on earth is divinely endowed with uninterrupted Indefectibility, Visibility, Catholicity, Apostolicity, Unity, Veracity, and Sanctity. See the above and many other passages of Holy Scripture, as well as the Testimonies of the Christian pastors and people during all the first five hundred years after Christ, as well as in succeeding ages. (These testimonies may easily be consulted in a valuable work entitled, *Faith of Catholics confirmed by Scripture, and attested by the Fathers of the first five centuries of the Church.*)

Here we find God himself announcing that for His own glory and for man’s salvation, He has given to us on earth the rich present of a Church that would never fail or be overthrown—a Church that would be always publicly and clearly visible to mankind—a Church that would exist in all parts of the world—a Church that would be guided, administered, and governed by pastors lawfully succeeding the Apostles, and possessing a mission and a right to teach and to rule derived from the Apostles, and, by them, originally from Christ—a Church whose pastors and people would

form but "one body with one spirit" by receiving and requiring the same standard and unchangeable declarations and canons of faith, and by being all and every one joined, as of obligation, with the successor for the time being of St. Peter the apostle, believing him to be the divinely appointed centre of christian union on earth—a Church that, by virtue of the divine protection, would never require men either to believe any thing untrue or to practice any thing unholy as a condition for admittance to her communion—a Church, by which, as by an instrumental or ministerial agent, God himself would in all days until the end of the world continue to teach the christian truth and law which He originally revealed, and to confer true virtue and holiness on multitudes of the children of Adam through Jesus Christ the fountain of ALL grace and justice and glory.

And now, my beloved friends, in the face of all this evidence, human and divine, with this merciful and cheering, this really "godly and wholesome doctrine" present in your memory, once more turn to the foundation of Protestantism expressed in the very words of the first Protestants themselves:—"All good religion universally uprooted and destroyed," "Pastors and people, all ages, sects and degrees of men, women and children of all Christendom drowned in abomination, antichristianism, idolatry, damnation for nine or ten or twelve hundred years together," during which period of course many thousand millions of baptized men women and children must have lived and died in this horrible situation, and none, unless perhaps infants, in any other!!! To make such a proclamation is surely to bring the author of christianity into disgrace among mankind. Mahometans, Pagans, and unbelievers in general are thus told, that the possession of the true religion is not essential to the Christian Church; that if they were to become converts and join the church of Christ, they would not be secure from becoming drowned in damnable idolatry—that in direct contradiction to his own declaration, confirmed even by an oath, Christ's kingdom has been and may be without "righteousness" or "peace" or "justice" or "judgment" or "holiness" or truth,—that none are safe from pernicious error in obeying its laws—that God's "kindness" may be and actually has been "taken away" from it, his "covenant" broken, his "teaching" ended, his "spirit" and his "word" departed, his "sanctuary" removed, his "kingdom" shaken and overthrown—that Christ's church was not built on an impregnable "rock," that "the gates of hell" have "prevailed against it"—that Christ's promise of "being with" its "teachers," faithfully instructing "all nations" uninterrupted to the very "world's end" has been violated—that the "Holy Ghost, the spirit of truth," did not duly "stay with" the church and "guide" it and "animate" it as Christ promised—that there is no "perfection of unity and union" in the church to enable "the world to know that Christ was from God"—that Christ has neither "nourished nor cherished his spouse" the church, but deserts her and leaves her in a state of starvation and total destitution for hundreds of years together—that the "pillar and ground of truth" upholds the most horrible and damnable of all vices and lies—in fine, that the work of Christ, like that of Mahomet, or of Manes, of Confucius, or of Numa, or any heathen philosopher, in spite of his predictions and sworn promises to the contrary, has been already and may be now or at any time totally uprooted and destroyed.

Must not such a system tend to blast the credit of christianity, and ruin the reputation of Christ? Is it not virtually an *Anti-christian* system? Can it fail to prevent the conversion of unbelieving nations, and to beget

and multiply infidels among the nations that believe? Does not history record these effects actually resulting from this system during the whole three centuries, since its first appearance in Germany. Do not such fruits visibly shew themselves at present? (Read the *History of the Variations of the Protestant Churches*, by Bishop Bossuet; and the first volume of the *Essai sur l'Indifférence*.) It is true no doubt that the teaching of exalted mysteries, and the inculcation of strict morality and regular discipline, as also, on the other hand, the partial prevalence of abuses, and inconsistency of practice with profession in individuals, may indirectly tend in some degree to make christianity unpopular, particularly with ignorant, self-conceited, self-indulgent, licentious, weak, and superficial minds:—but in these cases the tendency is indirect, accidental, local: it is an occasion rather than a cause. Whereas, to contradict and falsify the prophecies announced as inspired, the sworn covenants and proclamations of the Old and New Testaments, as well as all the subsequent historical testimonies of the Martyrs and Saints of Christ in the earliest ages—is to begin, (whether intended or not), a direct attack on revelation altogether: it is to lay the groundwork of universal doubt and dissolution. *Such* however is the foundation on which Protestants were forced to build, in order to evade the reproach of schism, and provide an excuse for deserting the fold, and rising up against the church into which Christ had baptized them. *Such* is the announcement which Protestant ministers are required to make and enforce “diligently upon the minds of the people until they shall thoroughly adopt it.” (*See the 35th Article as above.*) And now, my kind friends, be pleased once more to look back at the passages which I produced from your own version of the Bible; and look at the titles of the chapters whence I copied them. Do they not announce the uninterrupted reign of God’s power and truth and holiness in one widely extended and publicly conspicuous, as well as duly governed and united christian church? Is not this a scriptural fact? and does not that great religious society, whose ambassador I am to you, always and everywhere proclaim this fact to mankind? Compare the consoling prophecies, the merciful and benevolent promises of your God, with the unmerciful and desolating declarations with which Protestantism has lately come to announce herself to England and a few other countries in the North-west of Europe.

Can you then any longer hesitate which to choose? Protestantism *or* the Holy Bible? for it is not possible *really* to follow both. Will you take for a guide mere private interpretation of Scripture; *or* the word of God explained by the ever living church of God, exhibiting her credentials before the eyes of all, whether learned or unlearned? Come then to God’s church, and “be taught of the Lord” all that he commands you to know and to do. Come and learn what degree of doctrinal information is sufficient, and what is not so. Come and be taught in a manner provided by God’s goodness to suit the nature and condition generally of man on earth, and of every one of you, my friends, in particular.

Probably you know not what is *really* taught as requisite in the Catholic church. None of the frightful and ridiculous doctrines and practices which the nursery, the school-book, the novel, the prejudiced traveller, the tract, and the newspaper have told you; nothing of all this is our religion: *we* hate it and despise it as much as *you* can do. You have been misinformed, my friends, you are deceived:—for the honour of God, for the peace of society, for the credit of your characters, and the welfare of your souls, I beseech you to believe me when I declare to you that you

have the misfortune to be misinformed. "Return to judgment, for they have borne false witness against the faithful spouse of Christ." After humble prayer to God, seek for correct information, by the use of such means as prudence dictates, and the awful nature of the enquiry demands. Take the advice of a Catholic Bishop if you have the opportunity; or at least consult some regularly appointed Catholic teacher, and pray heartily both for him and for yourself before you go to him, that God would vouchsafe to speak to you by his mouth. Enquire, what are the *Articles of Catholic Faith*; or, what are the *Terms of Communion with the Catholic Church*. Carefully *distinguish* between *Articles of Faith* and matters of *Opinion*: the former, when sufficiently notified to you, you are obliged to receive as truths revealed by God; with the latter you need not concern yourself. Study, if you can, the genuine Canons and Decrees of the Council of Trent, which was the last general assembly of the Bishops of the Catholic Church. With pious sincerity, mention your real difficulties and objections to a competent Catholic teacher. Have patience with him and with yourself. He will gradually, with God's grace, enable you to discover that our religion really is *not* what you now perhaps imagine, and he will unfold to you what it really *is*. Two antagonists of truth, calumny and misrepresentation, you will perceive, have been operating on your mind. Calumny causes men to regard us as responsible for doctrines and practices which are foreign to the substance of our religion, and in many instances quite contrary to it:—and misrepresentation causes men to misconceive the nature and the effects of doctrines and practices which we really hold. Often too will you perceive that individuals have presumed to censure the church for the very abuses which she laments and condemns, and which would be effectually remedied by a happy return of all sincere servants of God, to the unity of her faith. Instead of keeping up a schism under pretence of ignorances and abuses in the church, come rather, all you who are men of good will, come and join us in labouring to remove every real abuse that can be discovered among us:—such scandals cannot be more odious in your eyes than they are in ours. Once happily united, we might mutually assist each other to attain the height of christian perfection; and then go out together to bless all the families of mankind. In short, my friends, if your enquiry be pursued with reasonable sincerity, diligence, and piety, you will make the most delightful of all discoveries in this world. The mist of prejudice will gradually break away; and the majestic form of your Saviour's church will stand revealed before you. You will look on with delightful amazement; you will compare former mistaken notions with the present reality, and your heart will be dissolved in consolation and gratitude. Instead of the monstrous suppositions which once haunted your mind, behold, you have found solidity, consistency, regularity, beauty, piety, charity and peace. You will clearly see, what, thousands still living and who once thought as you have hitherto thought, are now clearly seeing, that Reason and History and Scripture all converge towards one grand object as their common centre, and that that divinely fixed centre is the Catholic Religion. As for me, finding myself to be by nature a fallible and sinful man, I have always felt that I could rest only in a church of God, preserved by Him uninterruptedly True and Holy in her doctrines and laws:—with humble gratitude I remain obedient to the "everlasting Gospel preached through nations, and kindreds, and tongues;" (Rev. xiv. 6); and it is my daily prayer, that my sincere and

worthy neighbours may receive the same blessing. They will perhaps employ the precious talent far more profitably than myself.

Return, Oh England, return! If all who boast the christian name were but united in belief respecting the doctrines and laws of their Divine Master, no earth-born error could long maintain extensive sway. The kind influence of their harmonious and consistent endeavours by word and example, would spread truth and goodness over the globe. Dark cold systems of infidelity would dissolve away before the gospel of light and love. One beautiful combination would spring up of all that is amiable and elevated in human nature. An eminently reasonable love of God and man would bring forth useful exertions, far more effectual than anything that can proceed from fanaticism, or policy, or from selfishness urged by the view of earthly honours and riches and pleasures. The world would be converted to the God that made it. "Piety, profitable to all things," rising in the hearts of millions, would enlighten and cheer them with heavenly joy amid the beneficent labours of an actively virtuous life, then guide them under the passing cloud of death, and go with them to shine in splendour for ever increasing through the interminable day of a blessed eternity.

The sublime prayer of our Lord would be fulfilled. Seeing all his followers "made perfect in one, the world would recognize his Divine Mission": John xvii., 23. Thus would ancient prophecies be verified, realizing the hopes of the just from the beginning of the world. God's "kingdom would come." "All the ends of the earth would remember and return to the Lord: and all the kindreds of the nations would worship before him:" Psalm xxii., 27. "He would come down like rain upon the fleece: as showers that fall gently on the earth. He would have dominion from sea to sea: and from the river unto the ends of the world. All kings would fall down before him: all nations would serve him. He would deliver the needy when he crieth: the poor also and him that hath no helper. He would save the souls of the poor; and their name would be honourable in his sight. All nations would call him blessed: and the whole earth would be filled with his praise." Amen, amen! Psalm lxxii., 6, 8, 11, 12, 13, 14, 17, 19.

But, my friends, your attention to-day has been largely demanded. I hope to have the pleasure of addressing you again: and, one great object which I had in presenting myself before you now, was to bespeak, if you will allow me, your kind attention to what I may write or say on such subjects in future. I conclude. Be pleased to fix your serious thoughts upon my concluding declaration.

By evidence of the very highest authority, contemporary, historical, scriptural, rational, I am undoubtingly convinced that every doctrine which the Catholic Church *really* requires men to believe as an Article of Faith, was originally revealed to the apostles by God himself. And I know that I am regularly sent by the successors of the apostles, to teach these doctrines and no others as the terms of ecclesiastical communion. I earnestly wish to fulfil my commission by every means consistent with piety, charity, candour, and all virtue. The church and my own conscience forbid me to employ *other* means: nay, require me rather to die than to commit the *least* sin, though it were to save the whole world. I thank God I have never intentionally used any means of an unworthy kind; in particular I cannot discover that I have deliberately written or spoken one

sentence in defence of religion either falsely or angrily or proudly. And if my words have appeared to any person in this light, I regret it, and I trust that my divinely excellent cause will not be viewed with injurious prejudice in the mind of any one, through my imperfect manner of defending and promoting it. "Peace be to you!" "God is my witness how I long after you all in the heart of our Lord Jesus Christ."

NOTES.

1st. Luther owns that he *added* to the Bible in translating it. For instance, in Rom. 3, where St. Paul writes, "We account a man to be justified by faith," Luther inserts the word *ALONE* after "faith." His fellow protestant Zuinglius says, "Luther was a foul corrupter and horrible falsifier of God's word, who razed out such places of God's writ as were against him." (*Lib. de Sacr.*) Zuinglius himself also corrupted Scripture: instead of Christ's words, "This *is* my body," Zuinglius translated "This signifies my body."—Beza, another of the first protestants, is proved to have grievously corrupted the Bible, by his fellow protestants Molinæus, Castalio, and Osiander. (*In Test.*) And Beza pronounces Castalio's translation to be sacrilegious and heathenish. (*In Respon. &c.*)—D'Israeli, speaking of Anglo-protestant translations, says, "Our English Bibles were suffered to be so corrupted, that no books ever swarmed with such innumerable errata—voluntary omissions, interpolated passages, and meanings reformed and forged for certain purposes." The Irish Society, in 1832, resolved as follows: "That after a full enquiry, the members of this society feel satisfied, that material and very numerous errors exist in the version of the New Testament edited by the British and Foreign Bible Society." The Hon. and Rev. Mr. Perceval speaks of 1400 variations, and 280 material errors in the Testament, if the first ten pages might be taken as a specimen. (Reasons for not being a Member of the Bible Society.) See also the London Monthly Review, Feb. 1833, and the Glasgow Christian Journal, July 1833, where the most shocking expositions are made in this matter. The Rector of East Horsley again says, "Not only the Socinians in England, but the Rationalists in Germany, are allowed to infuse their heresies into the translations of the Scriptures, or the prefaces printed to accompany them." (page 17.) The Vice-Chancellor of England, in December 1833, from his judgment seat declared, that the "improved version of the New Testament," by the Unitarian protestants, "fetters the understanding of the reader, by imposing their creed in the shape of a translation." See also "Ward's Errata of the Anglo-protestant Bible." The frequent errors of this version are acknowledged by the protestant divines Louth, Wakefield, Bellamy, Knox, Horne, and many others.

2nd. Speaking of protestant missionaries in pagan countries, the Rev. Mr. Gleig, himself an Anglican protestant, says: "In Africa and New Zealand our religion is embraced in letter, but violated in spirit; being regarded as a mere matter of traffic, as a mode of obtaining fish-hooks and such like luxuries at the trifling expence of listening to a sermon, or receiving the sign of baptism. But in India, evils infinitely more glaring attend upon the steps of the missionaries." (Letter to Sir Edward Knatchbull, Bart., page 74.) At page 7, he talks of nominal converts to christianity, made by the Church Missionary Society, at the expence of £236,200; "of whom many are admitted to have returned to

their idolatry, as soon as the food and raiment which were the efficient causes of their conversion, were denied them.”—Mr. Bowen, a protestant, in his “Missionary incitement and Hindoo demoralization,” quoting the celebrated Ram-mohun Roy, says: “Notwithstanding every exertion on the part of our divines, I am not aware that we can find a single respectable Moosulman, or Hindoo, who were not in want of the common comforts of life, once glorified with the truth of christianity, constantly adhering to it. Of the few natives who have been nominally converted to christianity, and who were generally of the most ignorant class,” &c.—At pages 8, 9, 10, 11, 12, of his “Reasons why,” &c. the Hon. and Rev. A. P. Perceval describes some of the anti-christian evils which flow from sects, “not only in distant and foreign parts, but at home also: all,” he says, “are lowered to the same level, to an equality of contempt: the very cause of christianity suffers,” he says again; and he speaks of “the universally admitted axiom, that the strength and prosperity of a body, depend on its being ‘at unity in itself.’” Mr. Perceval also confirms his assertions by the repeatedly expressed declaration of the late protestant Bishop Heber, of Calcutta, attempting the conversion of heathens, and practically experiencing the counteracting effect of doctrinal dissensions and sects among professed christians. To shew the extent to which dividing and subdividing on religious principles has been carried among the descendants of those who renounced the communion of St. Peter’s Successor in the sixteenth century, I may notice, that Mr. Perceval, after mentioning “Quakers, Baptists, Independents,” adds, “and the *thousand and one varieties* of Dissenters.”—Speaking of Bible Society efforts, Mr. Perceval says (page 16), “There is much talk, but little business; great shew and parade, with really scarcely any thing effected; accounts of successful missions, where, except the missionary, there is hardly a christian to be found.”—Again, on the other side, this Hon. and Rev. protestant Rector, speaking of the accusers of the Catholic Church, at page 139, &c. of his ‘Peace-Offering,’ says, “Let such persons again consider the noble and truly Christian institutions, which are to be met with in Roman Catholic countries, and the *spirit which presides* in them,” &c. “Are these the fruits of Babylon and anti-christ? Truly the tree bears good fruit considering its ill name.” “Let them, once more consider the noble and illustrious *missionary spirit*, which the Romish” (Catholic) “church has shewn in her unceasing labours for the conversion of the heathen: of which labours, be it remembered, our church is” (*was*) “among the fruits.” “... It is certain and undeniable that all England was heathen, when the Bishop of Rome sent over St. Augustine to instruct us in the true faith.” “... But the labours of the Roman Catholic Church have not been confined to this country and others in Europe; in the East, in the West; whether the countries were in the hands of members of their own Church, as in South America, or in those of the heathen, as in Japan, or elsewhere, her missionaries have spared no labour, or treasure, or blood, so they might but forward the great work of bringing men to the knowledge of the Messiah.” Mr. Perceval thus concludes this point: “When after considering the example of the Church of Rome, the mind rests upon our own, (sins of commission and omission, which he partly enumerates,) one is forced to feel that it would be more becoming, to say the least, to refrain a little from lavishing the terms Apostate and Antichrist, to lay our hands on our mouths, and to acknowledge, that though our sister may have moles in her eye, we have a beam in our own.” In the 7th of Dr. Wiseman’s admirable Lectures, the success of Catholic Missions is treated of: some most edifying particulars of the martyrdom of the holy priest Gagelin, on the 17th October, 1833, in Cochin China, may be found there. This very learned doctor and eminent writer, also briefly notices some of the other charitable Catholic martyrs

and confessors who laid down their lives, or suffered imprisonment and tortures for the faith about the same time, in those parts of the world. One who shed his blood in the persecution five years ago, was a native Chinese Priest in Tonkin, Peter Tuy, venerable for his age and virtues. Another imprisoned and beheaded was captain of the royal guards of the Emperor in Cochin China. He “walked cheerfully to execution, prostrated himself for a few moments in prayer, then meekly raised his head and received the glorious stroke.” This and the other Lectures of Dr. Wiseman, afford authentic information, most solid instruction, and gratification of the highest order. (See Dr. Butler’s Lectures, and the Dublin Review.)

THE END.



LONDON: T. JONES, 63, PATERNOSTER ROW,

of whom may be had the following Works, which Mr. Sidden begs leave to recommend to his neighbours :

	s.	d.
Dr. Wiseman on the Supremacy of the Pope	0	6
————— On the Success of the Protestant Missions	0	6
————— On the Success of the Catholic Missions	0	6
The New Testament	2	6
Following of Christ	1	6
Manifestation of Christ in the Holy Sacrament, by the Rev. Joseph Sidden	1	0
Papist Misrepresented and Represented	1	0
Geraldine, a Tale of Conscience, 2 vols.	12	0
Bishop Challoner’s Catholic Christian Instructed	2	6
Holy Bible	12	0
Faith of Catholics confirmed by Scripture, and attested by the Fathers of the first five centuries	13	6
Christianity, by Bishop Poynter	4	6
End of Religious Controversy, by Bishop Milner	5	6
The Truths of the Catholic Religion proved from Scripture alone, by Thomas Butler, D.D. Cameraire d’honneur to his Holiness Pope Gregory 16th, and Catholic Pastor of Weymouth	12	0
Bishop Bossuet’s Exposition	1	0
Rule of Fath, by Veron	2	6

To all my Thoughtful Neighbours in Surrey.

I THINK you would not wish to be guided by men who grossly and repeatedly contradict themselves on the very subject in which they profess to guide you, and to guide *with God's authority* too. Now, I perceive that a certain Hon. and Rev. Person in our County, who is striving hard to prop up a human system opposed to the Holy Catholic religion, tells you, in one of his tracts, that I, who, by God's grace, with all my infirmities, have the honour and happiness to be the Catholic Pastor of this neighbourhood, and am so acknowledged by the Church of all ages and nations, and by the Civil Law of England; this Protestant Rector, I say, tells you that I am not in Holy Orders—that my “pretended ordination was invalid”—that I am “a heretic”—that I am “classed with thieves and murderers, and other evil doers”—that I am “a profaner of the mysteries of God”—that “I and my Italian master” (his own Patriarch!) “have sinned against the Bible and the Church”—in fine, that Mr. Sidden and the Bishop of Rome, and all their assistants, and every convert to their Church, are bound by an oath to be guilty of greater wickedness than even the wretched Balaam dared to commit,” &c. Of course, I am not going to disprove these extravagances, nor will I now examine whether this person was here confessing his own sins instead of mine: indeed, I heartily wish his condition may not be quite so deplorable: I hope his head has erred rather than his heart. However, this is what he tells *you* in print; and now I will let you know what he tells *me* with his pen, in several letters addressed by him to me. In these, he repeatedly calls himself my “brother;” he tells me that his “spirit, with regard to my Church, is the very opposite to hostile;” he says to me, “I have occasionally attended some of the chapels belonging to your Communion in London.” Again he says, “I am, my dear Sir, your faithful friend and servant in our common hope;” and again, “were I in a Roman Catholic country, nothing would prevent me from receiving the Communion at the hands of those to whom God has there committed the ministry of reconciliation, but the refusal of your Church to administer it;” and again he says to me, “I doubt not we do hold spiritual communion with one

interpolate a passage in the work of a well known writer, living within a few miles of my own residence.

Now perhaps it is scarcely worth while to account for my mistaking Mr. Perceval's meaning. But the account is so easy and the occasion so public that I will proceed.

The main subject which Mr. Perceval treats in the whole paragraph, pages 121, 122 and 123 of his *Peace-Offering*, is the hatred entertained by some people in England against the Roman Catholic Church, and the unreasonableness of that hatred. With this point Mr. Perceval *begins* the paragraph, and with the same he *ends* it. "What is there," he says, at the top of page 122, "What is there in the doctrines of the Church of Rome to make her the sole object of hatred and *detestation*?" "Persons," he concludes, at the bottom of page 123, "Persons may be forgiven if they think there is something besides the difference in religion which excites this fierce and deadly hatred against the latter"—(meaning the members of the Church of Rome, line 16.) Now in the middle of a paragraph *so* begun and *so* ended, I light upon the words—"implacable hostility which they bear to *our* Mother Church and *theirs*"—and *I declare*, that I supposed the "*implacable hostility*," the bearers of this hostility, and the object of this hostility here mentioned in the middle of the paragraph, to be the same as those mentioned at the beginning and at the end of it. Though I would not wish through gross negligence to misunderstand any writer, yet of course in reading Mr. Perceval's pages, I do not search after his meaning with all that solicitude which I should feel in reverently studying the *Canons et Decreta Concilii Tridentini*, or even in reading any writing of standard authority among Protestants. I thought that Mr. Perceval at the bottom of page 122 was proposing Anglo-protestant love for sectarians as a model for all Protestants to follow in their sentiments towards Catholics. As to his speaking of the "*Apostolic purity of*" some "*Christianity*," this was no difficulty for me, though understanding it of Rome, because Mr. Perceval has acknowledged that we retain the doctrines of Christianity, with one or two exceptions, in a state of purity. And I thought, that in order to conciliate good will towards us, he was referring to the pure Christian doctrines retained by us and forsaken by so many of the sects; in particular I thought he referred to that "*Apostolically derived authority*," which, (in line 18,) he owns that we maintain.

Speaking of the Church of England, I should have expected him to call it simply *our church*; as an Irish or French Catholic usually would do in speaking of the portion of the Catholic Church existing in his own country. As to Mr. Perceval's calling the Roman Catholic Church *our mother church*, this certainly struck me not as incongruous.

For, did not King James 1st, in spite of a Protestant education, publicly in Parliament “acknowledge the Church of Rome to be our mother church?” And I recollected that Mr. Perceval himself had somewhere made the same acknowledgment. Indeed, I find that he does so in the very book from which I quoted. Nay, more; he not only calls the Roman Catholic Church *our mother*, but also proves that she has a right so to be considered. At page 143, of his *Peace-Offering*, speaking of the Roman Church, he expressly says, that to *that church, under God, we owe our christian life*. And again, at the same page, he actually writes the following words—words that I have so often read with pleasure in the presentation copy forwarded to me by his publishers more than nine years ago. Mr. Perceval, at page 143, writes as follows: “It is certain and undeniable that the whole Saxon heptarchy was heathen when the Bishop of Rome sent over St. Augustine to *instruct us in the true faith*: our relation to her therefore is one degree higher than it has been hitherto stated; *she is not only our sister church*, but may in some sense be styled *our mother*.”

I have not time to write more to night, nor is it necessary. This last quotation, however, suggests so much to me, that I cannot conclude without beseeching Mr. Perceval and all my protestant neighbours to read without delay, *The Faith of Catholics confirmed by Scripture, and attested by the Fathers of the first five centuries*,” a work which may be found at all Catholic Booksellers. Price 13s 6d.

This work, as well as the writings of Pope St. Gregory the Great, “the Bishop of Rome who sent St. Augustine to instruct us in the TRUE FAITH,” A.D. 597; and the Church History of *Venerable Bede*, who was one of the early fruits of St. Augustine’s mission—these writings, but particularly the first mentioned work, will enable Mr. Perceval, and all my protestant fellow-countrymen, to know what the *true faith* is in which England was instructed by Roman Catholic missionaries 1240 years ago. Mr. Perceval in particular, and some others, will here learn to know “*what a Roman Catholic clergyman has to do in England*” in these days; and neither he nor any one will wonder on entering our English Catholic churches and chapels to find us praying “that God in his good time would *restore the Church of England* in her original purity, and give the people grace to *repent and do the first works*.”

JOSEPH SIDDEN.

Sutton Park, Oct. 21, 1838.

I know of no other misquotation in my pamphlet, *The Church of Peace and Truth*. I believe there is none; but should any be discovered to me, I shall gladly correct it at a future opportunity.

Mr. Perceval, I perceive, has advertised some of his *anti-catholic* books and tracts at the end of his *Observations*. Let all who would know his character, as a controversial writer, read the article entitled *Perceval's Peace-Offering and Roman Schism*, page 368 in the DUBLIN REVIEW, No. 6, published in October 1837. Long ago Mr. Perceval announced that he was preparing a *Refutation of Papal Strictures*, but none have I seen. Indeed a refutation is impossible, and an answer worse than useless. If he wishes to ease his troubled mind, the best course that he can take is, to make an act of christian humility, and publicly acknowledge his many, *many great* errors, as a writer of *anti-catholic* controversy. Numbers before him have erred in the same way; and some have repaired their errors by an humble and candid acknowledgment. It is a method that shews true nobility of mind, and brings great peace to the heart. Mr. Perceval once wrote to me, that he warmly admired the work of the pious and learned Jesuit—Rodriguez, *On Perfection*. Indeed, he said, that he could love our church if it were only on account of that book. Will he now permit me, with sincere affection, to recommend him to read, in the spirit of humble prayer, a daily chapter from the third book of the *Following of Christ*.

His last *tract* against me is refuted by anticipation in the above-mentioned article of the Dublin Review. To proclaim the theological excellence of the Dublin Review, I need only proclaim, that DR. WISEMAN is a conductor. My neighbours who never meet with the Dublin Review may, if they please, consult it at my cottage on any Thursday or Friday. I procure it through Messrs. Russell, of Guildford; price 6s. the quarterly number.

Oct. 22, 1838.

Errata in my Letter addressed to the Rev. F. Vincent, price 4d.

Page 8, line 16, for xxvii, read xxxvii.; line 23, for me, read *be*.

— 13, — 8, for she, read *SOME of her pastors*.

— 13, — 10, for she has, read *they have*.

These last two incorrect expressions were copied by me from a magazine, as appears at page 14 of my Letter. In quoting from the magazine, my attention was fixed chiefly on those portions of the quotation which I have printed in italics.

Just Published,

THE CHURCH OF PEACE AND TRUTH, &c. &c. A Postscript, (11th Oct.) and these Remarks (22nd Oct.) given gratis to all purchasers of the publication.

